

THE HOME AND FOREIGN JOURNAL.

"PREACH THE GOSPEL TO EVERY CREATURE"—"MY PEOPLE ARE DESTROYED FOR LACK OF KNOWLEDGE."

Vol. 2—New Series.

RICHMOND, VA., MAY, 1869.

No. 1—Whole No. 13.

Published Monthly by the Foreign and Domestic Boards of the Southern Baptist Convention.

The Home & Foreign Journal.

TERMS:

One copy, sent by mail, to one person, for one year, in advance, 50 cents.
One copy, sent by mail, to one person, for one year, in advance, 50 cents.
One copy, sent by mail, to one person, for one year, in advance, 50 cents.
One copy, sent by mail, to one person, for one year, in advance, 50 cents.
One copy, sent by mail, to one person, for one year, in advance, 50 cents.
One copy, sent by mail, to one person, for one year, in advance, 50 cents.
One copy, sent by mail, to one person, for one year, in advance, 50 cents.
One copy, sent by mail, to one person, for one year, in advance, 50 cents.
One copy, sent by mail, to one person, for one year, in advance, 50 cents.
One copy, sent by mail, to one person, for one year, in advance, 50 cents.

Foreign Mission Board.

RICHMOND, VA.

Rev. JAS. B. TAYLOR, Cor. Secretary.

Monthly Concert of Prayer.

We rejoice to know that our recommendation to serve the monthly concert of prayer, is securing the approval of many churches. Let all make the trial. I esteemed brother Beverly, of Anderson, S. C., writes: "I thank God for our success in the concert prayer. My people now look forward to the first Sabbath afternoon with feelings of anxiety and pleasure, as a time of peculiar religious enjoyment. I have found a check for ten dollars and fifty cents, the result of our collection last Sunday afternoon."

Who will work?

We want 20,000 readers of the Journal. Who of our readers will help us to secure them?

We need much Prayer.

God alone is the author of salvation. He must open the heart to receive it—He will answer prayer. Let us prove him—and see if his promises are not faithful. Dear reader, will you make special prayer for our missionaries.

A Timely Warning.

A good christian lady who, though reduced in her circumstances, sends us a free-will offering to the mission cause and bemoans the fact that when she was asked with the means of giving, she gave no more. She says: "Do, my brother, warn the brethren that they give to the Lord now, while they have the opportunity. They will then be favored with peace of conscience and be better prepared to meet their Master in the judgment."

The Southern Baptist Convention.

When this number of the Journal reaches our subscribers the Convention will be in session. It meets at a accessible point, and will, no doubt be largely attended. The meeting will be important. We must make out new plans. An increase of our force in foreign lands will demand attention. Let all who are at home, pray earnestly that the divine presence may be vouchsafed.

Concert Prayer-meetings not easily kept up.

A minister complained to a secretary of Foreign Missions, that he can interest but few in the concert prayer. The secretary replies in the *Macedonian* follows:

This being so, you will not commence a concert for missions in the general prayer and conference meetings. So beginning, you have not moral and spiritual power enough for so great an achievement. One or two fervent spirits will lead off, and then you will come to a stand-still. Not another is adequate to the demand of him. He cannot pray for Foreign Missions. He is not strong enough, and has not sufficient faith enough. He can pray for himself, his family, his friends, for those in contact with himself. He cannot reach out his hands to the ends of the earth. It requires a stronger arm to hold a hundred pounds weight at the finger ends than at the elbow or the shoulder. There are hundreds who fight battles which they can see, while there are only ten who can fight battles which are out of sight and far away; battles whose vastness and importance are appreciated only by faith. Just here is the reason why your concert failed. You took it in infancy and spread it over too wide a surface. It had not fuel enough to feed so great a fire. It was rather went out for want of suitable fuel. You must begin with the few, as I hinted before. Christ, when He would introduce His holy religion into our world, began with the few. Human nature being as it is, He could not succeed otherwise. He was not in His power to fill this terribly dark and world at once with light and love. Of the few He selected the other few, He made a smaller, reducing it to the number of three. In view the great end He wished to accomplish, He gathered them with Him into a room of friendship, and poured into their little hearts, His own truth and life. He then proceeded, requiring infinite patience, to be His name, He did not fire in it. He lifted the twelve to a higher plane of action. He did not take them all into His congregation. All were not prepared. He selected there, the more advanced

probably, and to them unveiled His divine glory, leaving them to tell it to the others, so toned down to suit their capacities. You will attempt too much and expect too much when you ask all your church to a missionary concert.

The Journal—Please Read.

This number commences the second volume of the Journal. We beg brethren whose subscriptions are out, to forward the amount due for this volume. Let the clubs be continued, and if possible, enlarged. Let every reader make an endeavor to secure a copy.

The Vastness of the Field.

Mr. Hudson, an English Baptist missionary at Ningpo, China, thus appeals for help, in view of the vastness of the field:

Missionary interest in the religious welfare of the nation is not equal to what it was years ago, and their vast population and urgent claims do not move, as they should do, the compassion and love of our christian friends. China proper, with its eighteen provinces, has been compared to 'eighteen Great Britains'; yet it is one country, of one race, and of one language. The enormous extent of this empire supplies the wants of 360,000,000 of people, under the government of one man, whose subjects look to christian nations for the bread of life and the grace of peace and salvation. The capital of this province, as you know, is Hongchow, and most of the provincial capitals of China contain from five to seven hundred thousand inhabitants; several of them from one to two, or even three millions. In this province we have eleven fiefs, or what may be called county towns, or cities. Ningpo-Foo is one of the eleven, and contains six walled towns in the districts, besides all the market towns and villages spread over this extensive plain. We have a territory and population large enough for the devoted energies of a very large number of warm-hearted christian missionaries. But how few the labourers, few for every district, and few, indeed, for China, while the field is so wide and the harvest is so great.

Female Missionaries.

Wong Ka See, a young Chinese convert, now pursuing a course of study at Columbian college, spent a few days with the *Macedonian* and *Reflector* since, and interested them much in the great work of christian missions. He was brought to a knowledge of salvation through the instrumentality of Mrs. Holmes, with whose school he was connected, five or six consecutive years.

We have been strongly impressed with the value of female influence in conducting our Foreign Mission work. Many an efficient helper may thus be employed at small expense; especially would this be advisable in cases where young ladies could be connected with missionary families. A writer in the *Watchman and Reflector* thus discourses on the subject:

Let it be known that a school is in want of a teacher, and there will be from twenty to fifty applications for that school, showing that there are many unemployed laborers, who wait only an opportunity to work for God and humanity. In our christian churches and families how many unemployed females there are, who wait and watch for an opening where they can do something in the great work of teaching and evangelizing the world. Let the churches furnish work for them, and give them their daily bread, and they will work with a will, and with efficiency; and the work of world-wide evangelization drags for the want of them.

Many a father could support his own daughter in mission work, which an angel would deem it an honor to do, for less money than it costs him now to support her in idleness and fashion, and I expect to live to see the day when fathers and mothers will not only send out their own daughters to Burmah, but support them there. The Lord hasten the day. The work of female education in India is going forward gloriously. Senana schools are increasing all over the country. A zenana is that part of the house which is set apart for women, to which a stranger is never supposed to have access. Christian women have, by God's blessing, unbarred these long-closed doors, and carried the light of life to many a perishing mother. Eight years ago there were only two zenanas under visitation; now there are three hundred in Calcutta alone. In Bengal and the northwest provinces there are seven hundred and ninety-four female schools, with fourteen thousand four hundred and seventy-five pupils.

Telegram to Burmah.

The following message was received in Burmah on the other side of the globe, in three days, from the secretary of the Missionary Union: "Carpenter transferred to Bassein—Smith to Rangoon."

Spain open.

This Catholic country, so long sealed against the gospel, is about to be opened to christian influence:

General Prim has declared to Senor Cabrera, one of the agents of the Edinburgh Spanish Evangelization Society, and other two exiles, that they may enter Spain with their Bibles under their arms to preach its doctrines. The British and Foreign Bible Society is taking advantage of the change that has occurred

in Spain to urge forward its operations in that country in a manner which has hitherto been impossible. Large supplies of the Bible in Spanish have already been sent out, and depots for the sale and distribution of them are to be established in all the principal towns. The Society announces that it will spare neither labor nor money in carrying out this work, and it appeals to the public to support its efforts by special contributions. The National Bible Society of Scotland at a meeting of the Board on Monday adopted arrangements whereby full advantage might be immediately taken of the opening for the diffusion of the Scriptures in Spain.

Can the Heathen be saved without the Gospel?

Brother Carmichael, of the Liberty Association, Tennessee, thus reasons on this great question:

The subject of Foreign Missions is one of great magnitude and fraught with soul-thrilling interest to every intelligent mind that has contemplated the worth and destiny of an immortal soul. Only think of the vast multitude of souls in the Empire of China! upwards of one hundred millions! with the multiplied thousands of the sable sons and daughters of benighted Africa! the vast numbers of whom are without God, and without hope, without a preached gospel, without the living ministry, shut up in the darkness of heathenism and idolatry. If the enquiry should arise in the mind as to what the destiny of those will be—who live and die wedded to idol-worship, together with the many millions of human beings, who live without any knowledge of the true God, except the uncertain and flickering light of nature; what other answer can be given, when guided by the light of unerring truth, than that they must be lost. Wherefore? Because the Spirit hath revealed, "He that believeth not shall be damned." How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? For it is written, "Faith cometh by hearing, and hearing by the word of God."

Serious Inquiry.

Dr. Dean, in the *Macedonian*, well asks:

"How many in America, standing on the very heights of Zion, having the light of heaven in their dwellings, enjoying the instructions of the sacred ministry, inheriting the benefits of social order and Christian institutions, who still put their light under a bushel, or cover it with the shadow of their farm or merchandise, or lose it in their struggle for fame, or politics, or worldly promotion! All this while the dark-haired races of paganism, with darker homes and still more darkened hearts, are marching on by myriad millions, to the still more dismal darkness of the heathen's eternity. And yet who of them holds up for these the lamp of God; to scatter the darkness of their way and lead them to shun its fearful perils and turn their feet to heaven? Who listens to the words of a risen Redeemer, 'Go ye therefore and teach all nations'—because I have commanded—because they die in darkness—because you neglect them at your peril—and yet, who goes, who even thinks it his duty to go, or who, amidst his engrossing cares and the struggles of life, takes time, seriously to ask himself whether he is personally concerned in this momentous matter?"

Complaints of the Expensiveness of Missions.

Let all such complainers look at the amount spent by individuals and those mostly poor, for the inspiring cup. How large would be the sum total, if in small contributions, our people were ready systematically to give to the cause of Jesus?

The following extract from the statistics of Revenue Commissioner Wells, in his report to Congress, shows how fearfully the people tax themselves. These figures relate only to the sales over the counter, of retail dealers who have made returns, and paid their tax. The figures are given by States, and relate to the year 1867:

AMOUNT OF SALES OF RETAIL LIQUOR DEALERS.	
New York.....	\$246,617,520
Pennsylvania.....	152,663,495
Illinois.....	119,993,945
Ohio.....	151,734,875
Massachusetts.....	27,979,875
Maryland.....	40,561,620
Missouri.....	54,627,855
Indiana.....	51,418,890
California.....	39,924,090
Kentucky.....	60,223,115
Wisconsin.....	43,518,845
Michigan.....	32,764,170
Iowa.....	35,562,695
Connecticut.....	35,001,230
New Jersey.....	42,468,749
Maine.....	8,257,015
Rhode Island.....	10,231,240
New Hampshire.....	12,629,175
Minnesota.....	14,394,970
Dist. Columbia.....	10,376,450
Total.....	\$1,423,191,865
Vermont.....	\$ 6,789,065
Kansas.....	8,503,856
Louisiana.....	48,921,720
Tennessee.....	28,522,625
Georgia.....	25,323,465
Virginia.....	26,122,905
Alabama.....	23,075,355
Texas.....	21,751,250
North Carolina.....	10,613,625
South Carolina.....	13,234,340
West Virginia.....	8,906,235
Arkansas.....	7,538,420
Delaware.....	3,770,355
Mississippi.....	4,493,395
Oregon.....	4,261,240
Nevada.....	4,838,735
Nebraska.....	3,290,515
Colorado.....	3,745,205
The Territories.....	14,166,400

Women in Heathen Lands.

Says Mr. Bixby, of the Shan Baptist Mission: We have felt deeply the need of educated native women in our mission at Toungoo. Burman and Shan boys are taught to read in their Kyoungs, but girls have no education. It would be considered a degradation for them to step within such sacred enclosures. We seldom find a Burman man who cannot read and write. We seldom find a woman who can read or write. * * * When we preach to these women they say "Why preach to us? preach to the men. Women have no souls."

To Baptist Females of the South.

The lethargy of our churches in the missionary work, both at home and abroad, should fill every pious soul with grief, driving them to the feet of Jesus, humbly to plead in their behalf.

What does this indifference imply, but that there is wanting the spirit of Jesus, and that there is a disregard of the great work he left us to perform? Every element of his spirit, as shown by his life, instructions, prayers, and voluntary death, was missionary—hence a neglect of this work must be the result of a decline of holiness, and an absence of faith. Alas! I fear it is that many of our church members are themselves idolaters. Their idols are not visible to the natural eye, but erected in the sacred recesses of the soul reigning there, protected by the sins of a deceived heart, while Jesus is cast out. Those emotions of the soul which should ascend in pure devotion, as sweet incense to the throne of God, burn with an unequal flame before the altars of fashion. That wisdom with which God has endowed man, akin to his own, is exercised to enshrine and worship a god of gold. The great conflict between the true living God and the god of this world, is now going on, and thousands are blindly falling into the ranks of the latter every day, while only a few are heeding the voice of Jesus, as he cries, "Follow me," and are alive to the dignity of their commission, in preparing the world to receive its Lord. Oh, the glory of doing something to purify this sin-polluted earth!

The power of Satan could as easily have kept the Saviour in the dark domains of death, as can the combined powers of the world and the Devil keep his truth entombed. "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." The question is—does God's penetrating eye recognize us as faithful in our affections and our labors to him?

Can we rejoice in view of his coming, assured that we shall triumph and reign with him? If not, remember the severity of his judgments upon his own chosen people whose hearts were turned away from him.

Dear sisters, may we not hope in you, that through your prayers and efforts, this Spirit may be revived? You remember that when the disciples, and even the beloved one, could return to their homes from the recent sepulchre of their Lord, Mary's love caused her to linger and weep there, and she received the rich reward of beholding him and hearing his precious voice, and the honor of being the first to proclaim the glorious news of his resurrection. I trust our love is strong enough to cause us to linger around this neglected cause of our Saviour, and here weep and pray till he comes and speaks words of peace. I have little confidence in the power of the wisest words of man to influence his fellows to wisdom, but my confidence is in the Spirit of God, which may be brought down by our importunate, humble petitions; by this we may move the arm of Jehovah.

A few of us in Baltimore meet on the first Friday of every month at 11 o'clock to offer prayer in behalf of our missions. Will you not meet with us on that day and at that hour? I pray that we may hear of female missionary prayer-meetings being inaugurated throughout the South; then shall we hope for brighter prospects in Zion.

Yours in Christ,
C. R. WILLIAMS.
Baltimore, February 10th, 1869.

A Plan for the Convention.

We have received a letter from Brother Crawford, in which he suggests that a list of all the churches of the South be published in the minutes of the Convention, with columns opposite for the amounts contributed by each for the different objects, and that every church be requested to raise its proportion of the amount requisite to meet the claims of these objects. He says:

"I have been thinking a good deal about the state of our churches in the South.

Times have greatly changed since the war. The wealthy have become poor—many of our old standard-bearers are gone—a new generation has risen up under a new order of things. The Convention can no longer rely on a few wealthy men and churches for funds to carry on their Missions, Home and Foreign; but they must adopt some plan by which to get a little from all the churches."

"This plan would only add 30 or 40 pages to the minutes of the Convention, and would not cost more than 30 dollars to get its wants before every church in the South, in a most influential and definite manner. The churches would be pleased to have the matter brought thus directly and personally before them, and they would take delight in even going beyond the small sum needed by the Convention. There would always be some brother in every church who would interest himself in the matter, in his church's name, and the sum asked would all the time be before his mind. The whole church would think about it also."

Missions in Europe.

An intelligent brother, who has taken a deep interest in the European Missions, thus writes:

"I believe Italy is the best place for a new mission for the reasons I have given in my notice of Dr. Baird's lecture. Other denominations are at work there, Presbyterians and Methodists especially, but Baptist principles are especially needed, and will be likely to find a response in many a heart. The way, it seems to me, would be to send there a first rate man, of good scholarship and preaching talent."

I. Biblical Introduction.
II. Old Testament Interpretation, (English and Latin).
III. New Testament Interpretation, (English and Latin).
IV. Systematic Theology, (English and Latin).
V. Polemic Theology and Apologetics.
VI. Hermeneutics.
VII. Ecclesiastical History.
VIII. Church Government and Pastoral Duties.

The student is graduated in each of these Schools of the graduation depending on strict examinations and writing. Thus a student, if successful, may continue the studies of the Schools which he has selected to his preparation or preference, and can afterwards whether he will continue another year, and what he will study. The complete Course of the last School usually require three or four years, according to the ability, thoroughness of preparation, and diligence. There are no charges for tuition, nor fees for books or ink, though it is better to own them, if practicable. A fund has been secured, in which the students depend on common, paying the actual cost of their year this was about nine dollars a month, for food and washing. It is thought best for the ensuing year will cover the entire year, exclusive of clothing and other expenses. Those who are unable to pay are invited to apply to the Society, they are invited to can provide themselves, or secure from the same and how much assistance they will need. Some are kindly offered to assist in this matter and others are not.

Domestic & Indian Missions.

MARION, ALA.

Rev. M. T. SUMNER,.....Cor. Secretary.

All communications to the DOMESTIC AND INDIAN MISSION BOARD should be addressed to the Secretary, MARION, ALA. Communications can be sent by Express, Checks or New York, Post-office orders on Selma, (nearest point,) or by mail.

This Paper

Will greet you at the meeting in Macon, and we speak for it a friendly reception. It is the medium through which we address you upon the great objects of the Convention. We ask every delegate and friend present, to subscribe for it, and take a copy home with him. This number commences a new volume, and your subscription, and thus increase the power of the Boards to accomplish their objects. It costs but little, and no reason exists why it should not be in every Baptist family in the South. SUBSCRIBE FOR IT.

From the Numerous Letters

We have received from brethren in every part of the South, there seems to be a determination on their part to sustain the Board, and they entreat us not to be discouraged; brighter days are coming, they say, and there is yet a glorious future for the Southern Baptist Convention. We do hope so, and so do we believe, most sincerely. But how is it to be brought about? Every individual friend of the Convention must make its interests his or her interest, and go to work in its behalf, praying the God of missions to give every effort for its advancement. What we need for success is the feeling of personal responsibility to carry forward the work committed to our trust. We would then call upon every pastor, deacon, brother, and sister in the churches, to go to work, and something, and the question of success is fully settled.

Among the Churches.

On the 5th of February we left the office to spend a few Sundays with the churches. The condition of the treasury rendered it necessary. The first Sunday spent in

MEMPHIS.

It was an unpropitious day for our work—the rain fell in earnest and the people generally were kept at home. Still we found a respectable number present in the

FIRST BAPTIST CHURCH,

Under the pastoral care of Rev. D. E. Burns, who entered upon his duties as pastor not many months since. Brother Burns is succeeding well in his new field of labor. He commands a large audience, and his people are devoted to him. He is a man of unusual fine address, speaks with earnestness, and presents his thoughts in order, and with a power of eloquence seldom attained. His personal attentions made us forget the burden of our labors, and placed us under many obligations. The membership of the church is composed of valuable elements, and numbers about 250. The Sabbath-school, under the superintendency of brother R. G. Craig is in a prosperous condition, and numbers some 190 pupils and members. The pastor has charge of a large and intelligent Bible class of young ladies and gentlemen, who discuss the subject of their lessons with an ability that would do credit to a class at Greenville. This church has contributed liberally to the objects of the Board, and always manifests a lively interest in our work. Here also we find the

CENTRAL BAPTIST CHURCH,

Under the pastoral care of Rev. S. H. Ford, D. D., well known to the denomination as a fluent and able writer. This church is erecting a new and elegant house of worship, and consequently at present, are catered for want of accommodation. This house when finished will seat some 1,500 persons, and will cost \$125,000; already \$42,000 have been expended. The basement story will soon be done, and the church will worship in it till the means are in hand for the completion of the building. This church numbers many members, and possesses the elements of great power and usefulness. Its Sunday-school, under the superintendency of brother W. S. Taylor and brother May, numbers 160 teachers and pupils. It also has a branch school at Furley chapel, in the Southern part of the city, numbering 60 teachers and pupils, with brother A. L. Goff, superintendent. In the Northern part of the city, known as Chelsea, is the

CHELSEA BAPTIST CHURCH.

This interest has been fostered particularly by the First church, and is under the pastoral care of Rev. L. J. Burton, a young brother of promise. This church, with a membership of 53, occupies an important position. Its Sunday-school numbers 80 teachers and pupils, and has for its superintendent, brother W. D. Andrews. In this city is located the

SUNDAY-SCHOOL BOARD

Of the Southern Baptist Convention. This Board was transferred from Greenville, S. C., to Memphis, by the action of the Convention in Baltimore, last May. It is located in one of the most important points in the valley of the Mississippi, and is accessible to the States west of the river. It is in direct

connection by Railroads and Steam-boat navigation with all that vast region that must give cast to the political and religious sentiments of this country. We cannot too highly prize the position of this Board for good. Give it the patronage of the churches, with an energetic and wise administration, and its influence will tell upon the destinies of millions. Its field of operation must be necessarily confined to the more sparsely populated communities, but there is a noble career before it. We wish it God's speed. By the resignation of Dr. Kingsbury, its corresponding secretary, its labors have been crippled, still it is at work, and brings out that beautiful monthly sheet, the "Kind Words," under the general direction of our good brother S. C. Rogers, who has charge of the office. The Editorial department of the paper is conducted by Mrs. S. R. Ford, admirably adapted to such a work.

As we mingled with the brethren of Memphis, we were sensibly impressed with the fact that no place in our Southern land presents to a body of sincere and earnest Christians greater facilities of usefulness, and we wish them eminent success in all their enterprises.

Here too is found the

SOUTHWESTERN PUBLISHING COMPANY,

With a large capital and the promise of doing an extensive business. Its affairs are principally under the agency of Rev. J. R. Graves, D. D., not unknown to the denomination throughout the South. With his knowledge of the country, and ability, and enterprise, the company cannot fail of successful competition.

"THE BAPTIST,"

Under the editorship of brother Graves, is published here, but has no business connection with the Southwestern Publishing Company, and is entirely a private enterprise of its publisher and editor. It has a large and increasing list of subscribers, and gives support to the objects of the Southern Baptist Convention. We are always happy to find it among our exchanges.

We left Memphis, after bidding adieu to our kind host, brother A. Hatchett, for

BROWNSVILLE.

We were met on the arrival of the cars by our highly esteemed friend and brother, T. J. Freeman, Esq., and conducted to his hospitable home, where we met with the smiles and welcome of sincere and Christian friendship. As we entered this pleasant home we were reminded of our old companions, whose company and associations we here enjoyed in '66.

Boyce is still at his old and honored post, and Biting has retired from the honors of the secretary, and now enjoys the sympathy and love of an affectionate and devoted church. Brownsville is one of the most flourishing towns in West Tennessee. It was greatly injured by the war, and lost its principal business houses by fire. But since the return of peace (?) more than 100 new dwelling houses, and 20 first class stores, have been built. Some 11,000 bales of cotton have been received and shipped from this point. The

BAPTIST CHURCH HERE

Is enjoying the pastorate of Rev. R. W. Norton, than whom not a better pastor can be found in the land. It numbers 120 members, with a Sunday-school of 150 teachers and pupils, superintended by Bro. H. B. Folk and Rev. I. R. Branham. This church has adopted the "box" system for the collections of its funds for benevolent purposes, and succeeded well the first year, receiving for various objects some \$200. Hereafter they will use three boxes instead of one—placing one at each door and one on the table in front of the pulpit. Brother Norton is confident of its success, and so shall we be if we get some of its fruits. We shall see, and anxiously await the result. This church has been among our most liberal contributors, and is composed of excellent material for efficient labor. If they will not read this article, I should like to say, that if brother Norton does not do well as a pastor here, it will not be the fault of his female members, for they are always at work for Jesus. God bless them. Here is located the

BROWNSVILLE FEMALE COLLEGE,

Under the presidency of Rev. J. R. Branham, Charles Lane, assistant—supported by an able and experienced faculty. Brother Branham, as an educator is well known in Georgia, and has few equals in the facility with which he imparts instruction. He has secured the confidence and esteem of the citizens of Brownsville during the short time he has had charge of this institution. We were present during an afternoon session of the school, and witnessed the good order and character of the recitations. The college is securing a large and highly respectable patronage. We wish it success, and sympathize with the friends in Georgia in the loss of our beloved brother Branham.

The church in Brownsville will remember the Domestic Board in the distribution of its funds. After leaving Brownsville we soon found ourselves in the city of

NASHVILLE.

And once more enjoying the friendly hospitalities of our old North Carolina friend and brother, Rev. T. J. Freeman, Esq., we were met by brother J. R. Graves, D. D., the successor of the lamented Howell, as pastor of the

Howell, as pastor of the

FIRST BAPTIST CHURCH.

This church has a membership of 300, with an attendance of 350 teachers and pupils in the Sunday-school, under the superintendence of brother John W. Thomas, assisted by brother Pallman. During the short time brother Skinner has been here, (since November, '67,) he has received by baptism 60 and 40 by letter. The church is in a healthy condition, and much attached to their pastor, who has few superiors as a Christian gentleman and shepherd of the flock of Christ. This church has always been strongly attached to the Boards of the Southern Baptist Convention, and the Bible Board was composed principally of its members. Here are two other Baptist churches, the Cherry street and Spring street. The former enjoyed the labors of the lamented Reuben Ford for several years, under a missionary appointment of the Domestic Board. At present this church is without a pastor, but possesses a good membership and should have an earnest and energetic minister. A young man of the right stamp could do a noble work here.

There are in the city five

COLORED BAPTIST CHURCHES.

The First church is under the pastoral care of Elder N. G. Merry, who has occupied this position for fifteen years. He was ordained by a Presbytery, composed of Rev. Samuel Baker, D. D., Rev. J. R. Graves, and Rev. J. M. D. Cates, December 29th, 1853. This church numbers 925 members. Brother Merry baptized during the last year 100 persons. He is said to be a man of extensive influence, and conservative habits of mind. He is strongly attached to his old friends, and desires to see his colored brethren cultivating the friendship of the Southern people. He sees no cause for alienation of feeling or action between the old inhabitants of the land and the colored people, now made free by the events of war.

The other churches, we understand, are doing well. We did not form an acquaintance with their pastors as we did with brother Merry.

On the opposite side of the river, spanned by a suspension bridge, is located a beautiful and growing town,

EDGEFIELD.

Here is a young Baptist church, under the pastoral care of Rev. E. Strode, with a membership of 40, and a Sunday-school of 47 teachers and pupils, having for its superintendent brother T. H. Jones. Brother Strode has been pastor here since November, 1867, and has received into his church by baptism 2, and 8 by letter. With his energy and qualifications as a preacher, aided by an active and long experience, we see no reason why he should not succeed. There are two colored Baptist churches here, belonging, with those in Nashville, to the General Association of Tennessee. This body was organized with five churches in 1864, and now numbers 64.

After a delightful re-union with old friends in Nashville, we took leave of our kind host and his excellent lady for

BALTIMORE,

Than which, cannot be found on this Continent, a more beautiful city, and one which deserves more from the Southern people. The Baptists of Baltimore are an active, working people. The strength of the denomination in Maryland is found here, though there are some churches throughout the State with a respectable and efficient membership. The

FIRST BAPTIST CHURCH

Is under the pastorate of Rev. J. W. M. Williams, D. D., who has occupied the position some nineteen years, with credit to himself as a laborious and successful pastor. He is greatly beloved by his people, and has few superiors as a preacher. This church has a membership of 700, and a Sunday-school of 300, under the direction of the pastor as superintendent. Brother Williams is aided by a corps of active and faithful teachers. We must be allowed to pay particular respect to our beloved sister, "Auntie Clark," as she is more generally known. For 54 years she has been a teacher in this school, and one of its most punctual and laborious guardians. Her personal labor and means have ever been at its disposal. We were sorry to find that she had been suffering from protracted illness, and that her place was vacant in the school room on the day we had the pleasure of being present. What a work has she accomplished in this department of Christian labor. Her memory will be cherished by generations that have listened to her instructions. Associated with her is the pastor's wife, whose class of young ladies gather around her from week to week, and are instructed in the great and precious doctrines of divine truth. This class numbers some 75, and are taught by lectures from Mrs. Williams. Few ladies have acquired such facility in the work of teaching, and none are more dearly beloved by their pupils.

THE SEVENTH BAPTIST CHURCH

Is under the pastorate of Rev. R. Fuller, D. D., who has sustained this relation 21 years. The church nominally numbers some 1,100 members. It is supposed that this exceeds the actual membership, but so large is the church that they are now engaged in

erecting a new house of worship upon Eutaw Place, and will be divided, and thus form too distinct bodies. The new edifice will be a beautiful structure, and a memorial of the munificence of one who has contributed the lot upon which it stands, and means liberally for its erection. This church has two Sunday-schools, one in connection with the Eutaw Place interest, and brother Hiram Woods, Superintendent, numbering some 137 teachers and pupils, and the other numbering 500, with brother A. Fuller Crane, Superintendent. I have heard much about model schools, and model superintendents, but if you would know what model means, just step into this school, and witness its operations; and do not forget the "infant class," the starting point, as brother Crane says; it will do you good to hear those little folks sing and answer questions, and then they are so pretty and so happy! God bless these loved ones! And in an adjoining room are the young ladies, taught by brother Hiram Woods. I was impressed with the spirit of that room—no display—all was natural, and one seemed to breathe the spirit of earnest piety, and felt that he had a preparation for the service of God's worship. What a vast field of labor for a Christian minister is presented in this church, and what a responsibility! God help our beloved Fuller as its undershepherd!

THE FRANKLIN SQUARE BAPTIST CHURCH

Is under the pastoral care of Rev. J. B. Hawthorne, late of Alabama. Brother Hawthorne has made a fine impression for the few months he has been here. His congregation is increasing, and he has added some 20 by baptism to the church. He possesses unusual oratorical ability, and though a young man, has gained an enviable reputation as a minister of Christ. The church is united and co-operates fully with the pastor, and gives promise of efficiency and usefulness. They are working upon the "systematic plan," and will bring out, we trust, liberal results for the mission cause.

HIGH STREET BAPTIST CHURCH,

Pastor Rev. R. B. Kelsay—membership 220—Sunday-school, teachers and pupils, 250—superintendent, brother J. F. Frames. We were much pleased with our dear brother, the pastor of this church. He is a man of ability and a lovely spirit. His people are much attached to him, and he is making his mark. In the course of eighteen months, the period of his pastorate, he has baptized 70 into the membership of his church. We found many dear children of God connected with this body, among others, brother Henry Taylor and Charles Tyler, who are taking a lively interest in all that pertains to the interest of the cause of Christ. We pray they may live to do much good. The former is sustaining a missionary in North Carolina.

LEE STREET CHURCH,

Pastor Rev. S. C. Boston—membership 150—Sunday-school 150. This church is prospering under the earnest and faithful labors of its pastor. Brother Boston has a good history among the ministers of Maryland, and is much beloved by the brethren.

BROADWAY CHURCH,

At present no pastor—numbers 246—Sunday-school 160. Brother E. J. Willis was preaching to this church when we were in Baltimore. He would make them a good pastor—it is an interesting body of disciples.

Our labors through in this city, after bidding adieu to many dear friends, we took the steamer for Norfolk, where we spent a Sabbath with the Free Mason Street and Cumberland Street Baptist churches. The former is at present without a pastor, and the latter is enjoying pastoral services of that veteran of preachers, Rev. Thomas Hume, so well and so favorably known in Virginia. We left here early Monday morning for Richmond, en route for our home in Alabama. In reviewing this hasty trip, we must be allowed to return many thanks to our numerous and kind friends, who seemed to vie with each other in their personal attentions for our comfort and happiness. The blessings of heaven be upon them.

The South too.

A dear sister in Missouri, sending \$10 for the Domestic Missions, says: "It is best to keep the subject (missions) before the church, for our immediate field claims their attention. We must remember the South too."

How thoughtful! Not all at home!

Good Investment.

A missionary writes: "The funds you have expended here have yielded an encouraging interest." During the year he reports, "57 baptized, 44 received by letter, 3 deacons ordained, and one meeting-house built."

That pays very well. God be thanked!

A Faithful Workman.

A pious and earnest minister of the gospel, whom we were obliged to drop as missionary, for want of means to keep him at work, writes: "I am laboring among them (the colored people) now without any compensation. I preached twice a month last year at —, morning and afternoon, and did not receive enough to feed my horse. I am now working all the week in the field, and preaching twice on Lord's day, generally."

Who are making the sacrifices?

EMMA, from Texas, sending \$1.00 for Domestic Missions, says, "I wish it was many fold more." Thank you, Emma, we appreciate the offering, and only wish that every young sister in your State would remember the missions, and send their dollar. Why can't they?

The following will explain itself, which we publish below. We thank the brethren of Texas for their good will and interest in our work. Brother William Howard visited Texas as agent of the Domestic Board in 1866, and he did well, and we have no doubt the churches will respond promptly and liberally to an agent from the Board. We will do our best to secure one, and in the mean while if any brother gets impatient, he need not wait for the agent, but send on his contribution—it is needed.

ACTION IN TEXAS.

"Whereas but little has been done for the Boards of the Southern Baptist Convention during the past year in Texas; and whereas we consider that the failure is greatly owing to the fact that no agents have represented those Boards in the State—therefore Resolved, That we invite the Domestic and Foreign Mission Boards of the Southern Baptist Convention to send agents into this field during the next year, and that we pledge to them our co-operation."

Dear brother Sumner—The above resolution was unanimously passed by the Board of Directors of the Baptist State Convention of Texas, on the 15th of March, 1869, (yesterday,) and I was ordered as Recording Secretary to transmit copies to you and brother Taylor.

I am convinced, as were all the members of the Board, that nothing can be done without agents. I have been seeking an opportunity for some time to present the claims of the Domestic Board to my two churches, but every time I have thought of doing so, some pressing interest of a local character has hindered, and it would seem to me that some future time would be better. And thus it will ever be without an agent. The mission cause is bound to suffer as long as we are experimenting. The best way is the good old way.

Wishing you abundant success, I am, dear brother, yours affectionately,
H. F. BUCKNER.
Independence, Texas, March 16th, 1869.

Systematic and Conscientious Contributions.

Much has been written on this subject. It would be unpardonable presumption for the present writer to undertake to add anything valuable to suggestions already often made. But like all other religious teachings, those suggestions need to be repeated, as successive companies of disciples take the places of their predecessors.

Some system is absolutely indispensable to success in any enterprise. Neither merchant, nor farmer, nor student, nor teacher can expect success without it. What that system should be in every case, may be difficult to determine. Weekly contributions, according as God has prospered one, through the week, are thought by many earnest and clear-headed men, to be made obligatory by Apostolic instruction. In any view of the subject, this, undoubtedly, would be a good system for commercial communities. Possibly, a monthly, or quarterly collection, of which due notice should be given, and upon which due previous reflection should be bestowed, may sometimes be wise. At least, some plan, which shall draw out all the liberality of the churches will everywhere be found necessary to doing anything worth the name. Shall we not, if we reflect at all, feel bound to act upon this suggestion or something like it?

It will not do to shut ourselves up in our closets to plead with God for the extension of religious knowledge and influence, for the conversion of souls and the widening sway of the Messiah's sceptre of love—or to do so in the social prayer-meeting, and employ no appointed means to bring about what we pray for. That is not God's plan—we must go or send out into the high ways and hedges and "compel" the reluctant to come to the feast.

If we have no system in our churches, at best the reliance of our Boards must be upon agents or appeals made, now and then, at Associations or other meetings where a company of more earnest and liberal brethren happen to be assembled. To this substitute for a system—this plan—objections have been and will be made. But what else, in the present state of things among our churches, can be done? Shall we refuse to aid the work because not carried on in some unexceptionable way—a way too, which we do not pretend to be prepared to suggest? Now for my part, I never intend to abandon or neglect a good cause, simply because it is not carried on in my way, certainly because I don't like the plan, when I cannot offer another! I do not expect to pull down the shanty, if such it be, in which I live, until I see how, or think I see how, I am to build another, nay, until I am sure I have the means of building a better. By the way, nothing has ever yet been done except locally and partially, but by agents. They, I apprehend, will be found indispensable even after the inauguration, if that time shall ever come, of general and systematic plans. They cost something indeed, but no body has ever yet been able practically to show how this can be helped. Theories have been plenty—plans that might succeed, for aught I know, if adopted and carried out. But who shall dispose of this diminutive but most significant monosyllable. He shall be my *Magnus Apollo*.

Brethren beloved, let us conscientiously face the problem before us. We cannot—we would not—expunge the great commission. No! it rings like a clarion through our souls. Blessed be He who offers the privilege of working, of sacrificing, of spending and being spent in His service! No, my brethren, you are not unwilling. I have seen your boundless hospitalities in days of yore, at your Associations, Conventions, and protracted meetings. I have enjoyed the simple peace you are yet able to provide at your humble homes for the most unpretending of God's servants—the cup of cold water given in the name of a disciple. All you lack is system—the best you can devise—conscientiously and perseveringly carried out. I know spasmodic plans of business are being impatiently tried in the country—spasmodic measures to carry on the cause of Christ. They may serve, or seem to serve, some purpose, for a while. But to say the least, they are uncertain and unreliable, certainly need a basis of common sense and clearly defined and sound principle to rest upon. The world though sometimes temporarily illumined by the blaze of a comet or the coruscation of a shower of meteors, must be permanently illumined by the sun and moon, or by the never fading stars.

What we need is imperishable, fervent, never-waning, practical love for Christ and for souls—not to "love in word or in tongue, but in deed and in truth." And as we cannot take care of our families without system, however much concerned to do so, so we cannot, as God's instruments, take care of His cause, however much we may pray or suppose ourselves to pray, without system. In the former case we simply devise the best we can; so let it be in the latter case. And as in a joint-stock company, we have no other course than to abide by the system adopted by the best collective wisdom of the company, so let us always be prepared to say, as father Mercer was wont to say, when sometimes overruled by his brethren: "Well brethren, if you will not go with me, I will go with you." Let us say to all who would divert our attention from his object, to talk about infinitesimals: "I am doing a great work, and I cannot come down." The exigencies press us. Iniquity comes in like a flood. What many of us do we must do quickly. And God says "command the people that they go forward."

DR. HUGH BLAIR rightly says that every man's real happiness or misery is made, by the appointment of the Creator, to depend more on himself, and on the proper government of his mind and heart, than upon any external thing, or than upon all external things put together.

For the Home and Foreign Journal.
MACON, GEORGIA, March 31st, 1869.

Rev. M. T. SUMNER, D. D.,

DEAR BROTHER—My labors during the past quarter in connection with your Board have been marked with pleasure and labor. Late last year, I thought I saw a tendency in the Second Baptist Church in this city to sink. Hence I turned my attention to it. By the blessing of God, its condition is now greatly improved. I have paid for them more than \$400 on its debts, settled all its trials, and it is now at peace. I trust their present pastor elect, will be permanent. The church and congregation are now greatly encouraged. They have a good Sunday-school with a set of teachers as faithful, if not the most faithful I ever saw. I will call your attention to one little girl who died recently.

Jennie Martin was a member of the Sunday-school at Second Baptist Church, was a beautiful child, in fine health. Her father was sick. Little Jennie used to stay in church, after Sunday-school, to the preaching. She tried at all times to remember the text so she could tell it to her sick papa. One Sabbath after preaching she went to my wife, and asked if she could tell the text, as she had failed that day to get it, and she wished to take it to her papa. It was told to her, she ran joyfully to her fast sinking parent, and told him the text and all she could remember about the sermon. Jennie was a good listener. That week she sickened and died in one day. Soon the father died also. Dear children, (should any chance to see this,) remember that we may soon die too. Oh! be ready at all times. May the Lord bless you in your work.

Yours truly,

F. M. HAYGOOD.

Review of the Year 1868.

From the *N. Methodist*, we abridge the following hopeful outline of events in the ecclesiastical sphere during the year 1868:

The year just closed has been uncommonly favorable to the progress of christianity in Pagan countries, as well as to the cause of Protestantism in Roman Catholic countries. Paganism has long been undermined in Madagascar, and it has been expected that it must speedily collapse whenever the support of the Government should be withdrawn. This is now the case. The Queen, who was hostile to the progress of christianity, is dead, and her successor, though not yet an open professor of our religion, has publicly renounced idolatry, and shows a warm sympathy with the work of the missionaries. A strong feeling has consequently set in among all classes of the people in favor of christianity, and the chapels are too small for the press of hearers.

In the great Chinese Empire the prospects are also very encouraging. Though there have been outbreaks in several places, the disposition of the Government is all that can be desired. The relations of China with foreign countries, through the new treaties which are now being negotiated by Mr. Burlingame, as Minister Plenipotentiary of the Chinese Government, are becoming more friendly than they have ever been before. Thus, the whole of China, which, in point of population, is the greatest, and in point of extent, the third country of the globe, will be thrown open, in all its parts, to the preaching of the christian missionary. Much has already been accomplished. There is a great and noble rivalry among the Protestant churches of America and Europe, to occupy this interesting field. There are about thirty Missionary Societies represented in China. During the past year large additions have been made to quite a number of churches, and, on the whole, the most satisfactory results may be expected.

The disposition of the Government of Japan toward christianity is not as favorable as that of China. The remarkable discovery that Roman Catholic christianity, notwithstanding all the bloody decrees by which the Government, for years, has striven to extirpate it, has secretly maintained itself among the descendants of the early native christians, has called forth an edict that the profession of the religion of Jesus still remains forbidden. But the christians who had been imprisoned have been liberated in consequence of the representations of the christian powers; the treaties with the christians remain in force; several Americans have been appointed to high offices by the Government of the Mikado; the Bible has been translated into Japanese; and a number of young Japanese are studying in the schools of the United States. Thus, even in Japan, there is now a brightening prospect for the progress of christianity.

In India the pagan religions are more and more shaken to their very foundation. No christian layman could feel a warmer sympathy with the progress of christian missions than the Governor-General of India, and the mission cause in India has, in many ways, received his influential and efficient support. The additions to the christian churches remain numerous. Education, in particular, is making marvelous progress, and hastens the total overthrow of pagan belief. The whole administration is becoming more and more assimilated to that of christian countries; and even the educated pagans of India begin generally to see that, under a christian government, India already has become the first country of Asia.

In Burma the Baptist churches again report very gratifying progress. They now have 300 churches, and 19,231 members, exclusive of 2,526 nominal christians. They constitute by far the largest Protestant church in Farther India. In Cochinchina, where Roman Catholicism has had a stronghold for more than a hundred years, the establishment of the French rule will hasten the overthrow of paganism. In Central Asia, the rapid progress of Russia secures the extension of the Greek church among, at least, the Mohammedan populations of those countries. In Turkey and Persia, the churches planted by the American missionaries among the Armenians and Nestorians continue to exhibit a prosperous growth.

The meetings of the Protestant churches in the new and old world, and the operations of the numerous societies exhibit, in general, great vitality and zeal. Even Roman Catholics now generally admit the fact that the Protestant denominations, taken together, make much greater exertions and are contributing larger sums for the advancement of what they

regard as true christianity, than the Roman Catholic church.

The High church element in the Anglican communion is the only one in the Protestant church that threatens open secession from the common ground of Protestantism. Rationalism within the Protestant churches is visibly declining, and threatening less danger. The Colenso case, in the Anglican church, is drawing toward a close, the appointment of a new Bishop of Natal being likely to leave Colenso without followers. In the Reformed churches of France and Holland, the Evangelical party is every year gaining ground over the Rationalistic. In Germany, the Liberals of the several State churches are consolidating their strength and their central organization—the "Protestant Diet"—is taking a prominent rank among the leading religious assemblies of the country. But there are no indications that they are gaining in strength, and that if the separation between church and State should withdraw from them the support of the State, they would be able to retain their present influence. In the United States, a considerable and, as it seems, a growing party in the Unitarian church, is striving to secure the predominance within the denomination of the Rationalistic views which were advocated by the late Theodore Parker. A similar attempt made among the Universalists was very promptly suppressed, the Universalists being almost a unit in their profession of belief in the inspiration of the Bible and the divinity of Christ.

While Christianity, viewed as a whole, is steadily repressing and gaining upon the non-christian religions, the distinctive views of Protestant christianity have especially obtained many triumphs. The most cheering of these is the freedom acquired for Protestants in Spain to profess their religion, to build churches and schools, and to establish an ecclesiastical organization. The enthusiastic demonstrations of the people, after the overthrow of the throne of Queen Isabella, furnished an unmistakable proof that the persecution of Protestantism proceeded from the dynasty and the priests, but not from the Spanish people. Protestants, who so long have been compelled to conceal themselves and their convictions, can now appear in public. Congregations have been established in a number of large cities; the number of declared Protestants is reported to exceed three thousand; and the immediate building of churches has been resolved upon in Madrid, Seville, Barcelona, Gerona, and probably a number of other places. The Protestant societies in the United States and England have been quick to see the prospects of this new opening, and several meetings have been held in both countries for the evangelization of Spain.

In Austria, a new era has commenced with the overthrow of the Concordat of 1865, which had for its main object to secure the Roman Catholic great privileges as a State church, and the vigorous support of the secular arm. The principle of religious liberty is now acknowledged by the Constitution, and the Protestant churches are almost entirely free from State control.

In Italy, Protestants are entirely satisfied with the liberty which the law accords to them, and the progress of Protestant churches and schools is highly satisfactory.

In Portugal freedom of religious belief is now accorded by law, and persecution of dissenters prohibited. Protestant English and Germans have their places of worship in Lisbon, and the Bible is circulated without restraint.

The prospects of Protestantism in the Latin countries of Central and South America are likewise encouraging. Brazil, Chili, and the Argentine Republic have—chiefly in consequence of immigration—a considerable number of Protestant inhabitants, a number of Protestant churches and schools, Protestant papers, and a fair beginning of a native church. In Mexico, religious liberty is pronounced firmly established, and everything seems to be favorable to the fullest exercise and dissemination of evangelical truth.

The Domestic Mission Board of the S. B. C.

We cannot too earnestly press the claims of this Board on the attention and liberality of the Southern churches. It is the right arm of the Convention. It was appointed to do a work which no other body proposes to do. In the older States, Conventions and Associations may do something for supplying the destitute within their respective boundaries with the preached word. In some of the new States, Baptists are comparatively few and unorganized, and there are wide districts, in which the gospel is rarely preached, and never by Baptists. It was to meet the necessity springing from this state of things that the Domestic Mission Board was appointed. By receiving contributions from the older and wealthier churches of all the States, it was hoped that it would be able to assist feeble churches and to promote the preaching of the gospel, in regions where Baptists are few and feeble, and no State organization can supply the destitution.

Before the war, the Board prosecuted its work with great wisdom, energy and success. Every year showed an increase of its receipts, and an extension of its sphere of usefulness. The war curtailed, but did not arrest its evangelical labors. In the Confederate armies, it found an inviting field for the service of its missionaries, which it promptly, vigorously and profitably occupied. Thousands will have cause to praise God through everlasting ages for the instruction, comfort and hope which they derived from the ministry of these army missionaries and colporters. After the close of the war, this Board was the first to put forth its energies to redeem the churches from the spiritual apathy and desolation that had come upon them. Through the never-to-be-forgotten liberality of the border States—particularly Kentucky and Maryland—it was supplied with means to aid many a church, struggling for existence, and to preserve from pinching want many a faithful minister, who had been impoverished by the war. Into its treasury, almost all the little streams of beneficence in the South were for a season turned. It toiled generously, nobly, hopefully. But reaction came. Other organizations were revived—other interests diverted the streams of liberality—and the claims of the Domestic Mission Board were comparatively overlooked. Then came embarrassment, debt, the discharge of missionaries, the contraction of plans of operation, and discouragement.

Now, what can be done? The Domestic Mission Board must be sustained. Its past exertions entitle it to our cordial support. The Southern Baptist Convention is a necessity of Southern Baptists. Without it, we can have no harmony, no cooperation, and no pleasant intercourse, like that which enjoyed last May in Baltimore. Without it, the Southern Theological Seminary, and other denominational interests, must pine, if they do not die. The Convention cannot live, if the Domestic Board loses its hold on the affections, and fails to receive contributions of Southern Baptists. No! it must die, or even languish. As we love the Convention, as we cherish the memory of the fathers who adorned it—Johnson, Mallory, Howell, Manly, &c.—we rally to the support of its Domestic Mission Board. By the memory of its past labors, and in consideration of its wide and inviting field of usefulness, we contribute freely and generously to its treasury.

We must say something specially to the Baptists of Virginia on this subject. Liberally did the Board contribute to the support of missionaries within its bounds after the close of the war, when our necessities were most pressing. At our General Association in Alexandria, the claims of the Board called for warm and eloquent speeches, and secured the adoption of noble resolutions. It will be a shame if our deeds should not correspond with our words. Let all our pastors and all our churches remember the necessities and the claims of the Domestic Board. Let it share generously in your plans of systematic beneficence.

The meeting of the Southern Baptist Convention is approaching. We hope that it will be signified by the streams of liberality flowing into the treasury of the Domestic Board. Many brethren will, I doubt, with the divine permission, attend the meeting, and we earnestly urge that all shall endeavor to be some relief to the suffering missionaries of the Board. We remind the churches that they will have a opportunity to make remittances to it. They need not, however, wait for this conveyance. They may send money by mail to Rev. M. T. Sumner, D. D. Cor. Sec. D. M. B. S. B. Convention, Marion, Ala. with very little risk of its loss.—*Religious Herald*.

Religion in California.

We glean the following from the Minutes of the General Association of California:

The amount raised for charities among the Congregational churches the past year was nearly \$10,000. The value of their church property is set down at \$225,000. The amount raised for church erect and the payment of church debts has been near \$27,000. Amount raised for current expenses \$44,000. This denomination has 46 Sunday-schools with 4,500 scholars. The number of baptisms during the year was 118, 83 of which were of infants. The present membership of the church is about 2,000, an increase of the last year being 170. The number of ministers is 43, ten of whom have been installed pastors. The largest church is the First, in San Francisco, which has 338 members; the smallest, that of El Dorado, which has but four. The number of preaching stations where churches have not yet been formed is five. There has been a gain of five churches, five having been organized and one disbanded the past year. The absentees from churches number 202. Ten persons have been communicated. The pastor longest settled in the present field of labor is the Rev. George Moor, D. D.; second oldest, Rev. J. A. Benton; the third, E. Dwinell, D. D.

Spiritual Consumption.

The Southern Presbyterian has the following which may be worth considering by churches at the commencement of a year:

"A church that never sends a son into the ministry, and never prays for or cares about an increase in the number of ministers may expect to be left in the course of time either without a pastor, or with one whose ministry is barren. A church that never learned to worship God with its money, and does not regularly contribute to carry on the work of the Lord in the home and foreign field, may expect that its light, which like all other lights can only shine as it consumes, will go out in darkness. A church that neglects discipline, and allows offences to go unrebuked, may expect that this cancer will finally eat away its life. A church that allows its prayer-meeting to go down, because its officers and members are averse to praying in public, may consider itself in a spiritual consumption, with its lungs already gone. A church that loses all fervor of desire, effort, and prayer, not only for the instruction, but also for the conversion of her children, and of the poor and ignorant, and those out of the way in its immediate locality, may expect to find in the next generation frozen to death."

THE increase of the Baptist denomination in the country the last twenty-five years has been sixty-nine per cent. in churches, seventy-seven per cent. in ministers, and ninety-eight per cent. in numbers. Twenty-five years the contributions for Home and Foreign Missions have increased three hundred and eighty-four per cent.

Receipts

Of the Domestic and Indian Mission Board for March.

VIRGINIA. Middlebury Baptist Church, \$15 10, Bethel Baptist Church, Accomac County, \$12, Onancock Baptist Church, Accomac County, \$12, Pungoteague Baptist Church, \$1 75, Riceville Baptist Church, Pittsylvania County, \$3 63, Republican Grove Baptist Church, \$2 97, Shockey Baptist Church, \$2 62, Rev. J. Brown, D. D., 78 cts., Mill Swamp Baptist Church, \$10 50.

NORTH CAROLINA. Rev. E. Doolson, amount collected, \$20.

SOUTH CAROLINA. William B. Heriot, \$7 50, a sister, Newbury, \$2 50.

GEORGIA. Rev. J. M. Stansbury, \$144, Rev. D. G. Darnell, amount collected, \$200 58, First Baptist Church, Macon, \$75.

ALABAMA. G. W. Gunn, \$19, Rev. J. H. Foster, \$100, a friend, Tuskegee, \$2 50.

TENNESSEE. Dr. P. S. Jones, \$100, Rev. C. C. Tipton, \$124 50, Rev. M. \$100, Rev. B. S. Callaghan, \$200.

KENTUCKY. Thomas M. Vaughan, amount collected, \$13.

MISSOURI. Liberty Baptist Church, per Mrs. O. P. Moss, \$10. Rev. C. Tipton, agent, \$385 78.

LOUISIANA. Dr. R. H. Ryland, \$50.

TEXAS. Miss Emma Buck, \$1.

DISPATCH PRINTING HOUSE,

RICHMOND, VA.

Job Printing neatly and promptly executed—prices reasonable.